3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

*539 721 787 enemy, it is said: "The country (of the enemy) will be defeated;" that is the talk of the sorcerer. But if the head of the he-goat points towards their own army, they say, "It is a bad war!" In this case the sorcerer makes his witchery once more, grass is brought, and is tied on a rope, and after that it is tied again; then the sorcerer goes to bring another he-goat, it is killed, and its head is again thrown, and when the sorcerer sees (that it is in the right direction now), he says, "All right! Let all the people come!" The people come, the contents of the stomach are taken, and are thrown on the bodies of the people. Then the sorcerer goes. The head of the he-goat is buried in the ground; and water is put on the fire, and sprinkled on the people.

●[727] Now the army goes to fight. And people are killed, the army is defeated. The people come and bury their dead. Then they remain (in arms). Another sorcerer is sent for; cattle are given to him. And he works (his witchery), he is a most powerful sorcerer. When he has finished his doings, the army goes *539 728 to fight again. Now they defeat the enemies and kill many people; after that they come and return home; they are satisfied. The people go to the king, a royal ambassador is called (and sent to the chief of the enemies), the people make amends for the men they have killed, they pay twenty cows; they go to loosen them, then they return home, and sit down.[1]

[1] After a war (among different Shilluk tribes) each army makes amends to the hostile tribe for the people that have been killed; these amends consist in a number of cattle.

(c) *Nyareth* - The son of a *Nyireth*. 565
(d) *Kwanyireth* - The grandson of a *Nyireth*. 614

In some regions the members of the royal clan have become more numerous than commoners and have supplanted them in the chieftainship of the settlements. This has been possible because the members of the royal clan are richer and tend to marry more wives, and also because of the system whereby the offspring of a *reth* are planted out in various settlements away from Fashoda. When one of the *reth*'s wives is about to give birth to a child she leaves Fashoda and goes to her own village. As soon as the *nyireth* is weaned he is placed in charge of some trustworthy settlement chief, often the mother's brother, and is brought up among his mother's people. When the child grows up and marries he builds a separate hamlet called *pa nyireth* (unless he is called on to become *reth*), and thus becomes the founder of a local lineage branch of the royal clan which may eventually grow powerful enough to overthrow the dominant lineage and assume the political aspects of its position in the settlement. 644 644 614 591 565

Daughters of a *reth* are not allowed to marry and therefore cannot start lineages which would count as sister's sons to the royal house. 644 582

The Ororo

This clan is separate from the royal clan and consists of the descendants of a disinherited branch. They are few in number and may intermarry with the royal clan. It is said that the *reth* still has the right to disinherit lineages of the royal clan but, apart from one traditional instance, it is not certain whether the right has been exercised. The *ororo* are indistinguishable from the commoner clans except for the special functions they perform for the *reth* at his investiture and at the time of his funeral. Traditionally, the *ororo* always smother the *reth* when he is ritually killed. The *reth* always takes some of his wives from the *ororo*. 565 614 643

The Bang Reth

The *bang reth* are the personal attendants of the *reth*. Originally they were captives from other tribes but later, volunteers from the commoner clans in Shillukland, if they were poverty stricken, might leave their own clans and become the *reth*'s retainers. In return for receiving cattle to marry with, they tended animals, engaged in building and cultivation and performed all the duties connected with the upkeep of the royal household. Apart from these and their descendants, the *bang reth* also included all those who were enslaved because their brothers were homicides and those who became possessed by the spirit of Nyikang. 565 644 727 735 567 672

The *bang reth* are a fictitious clan; they cannot intermarry even though there is often no blood relationship among them. The *reth* never marries into the *bang reth* clan and, as an indication of the impossibility of this, he calls the daughter of a retainer *kwara*, 'my grand-daughter'. 565 614 608 644

The *bang reth* live in a hamlet of their own near the capital in which the *reth* resides. When he dies they, together with his elderly widows, go and live near his shrine and look after it. When a *nyireth* is planted out, his father sends some of his retainers to live with him; these become *bang* 565 644 614

17: Pumphrey G-5 (1934-1938) 1941
FJ23 Shilluk FJ23

565 the rules of exogamy the *Ororo* are considered as a *Collo* clan and can
614 intermarry with the *Kwar Reth* as well as with any *Collo* clan other
644 than their own. The *Reth* always has some *Ororo* women among
[643] his wives and it is traditionally they who smother him when his powers of procreation are failing.

THE COLLO.

565 The *Collo* comprise the aggregate of subject clans whose various origins are for the most part obscure. A few trace their descent from those who accompanied Nyikang from the neighbourhood of Wau.[22] Others, also few in number, purport to be descendant from Nyikang's collateral relatives.[23] Many claim a mythical origin. Others[24] are avowedly accretions, others[25] again being descendants of the prior inhabitants of the country.

BANG RETH.

565 It has already been described how the *Reths* used to keep order
644 in the tribe and how they enriched themselves in the process. With this wealth of cattle they maintained what was an important part of their pomp and executive, namely a large body of retainers knowns as *Bang Reth*. These were recruited in various ways. Originally the
● [727] main source was captive enemies. In later and more peaceful times
[735] they were recruited by voluntary enlistment of those who found themselves in poor circumstances and unable to raise the necessary
[614] cattle to marry. Such persons, from the moment they became *Bang Reth*, severed all connexion with their own clan and became the *Reth's* men, pledged to assist him in various ways such as building, tending animals and odd executive duties and receiving in return cattle with which to marry. One method of recruiting *Bang Reth*, which is
[682] of great interest in that it shows that there was an idea of certain wrongs

22. *e.g.*, *Kwar* Abogo, *Kwar* Muol, *Kwar* Nyilong and *Kwar* Ojul.
23. *e.g.*, *Kwar* Jur, *Kwar* Othou and *Kwar* Okel.
24. *e.g.*, *Kwar* Jung (who were originally Dinka).
25. *e.g.*, *Kwar* Oman (of Ogod).

19: Howell & Thomson E, G-5 (1943-1944) 1946
FJ23 Shilluk FJ23

766 [778] homestead, including the stockade, is the form of all tombs of Shilluk *reths*, and also of the numerous shrines of Nyikang which are scattered throughout the country. Outside the tomb a temporary semi-circular screen had been erected, and against this the banners of the divisions were leant and also the spears of the deceased. At the end of the ceremonies the horns of the bulls which were sacrificed were hung upon this screen.

The preliminary day of the funeral dance was confined to Shilluk chiefs. It was said to be a "dance of swords", and only the spears of the late *reth*, about thirty in number and carried by his widows, were brought at all. Those who possessed them carried swords, most [411 727 439] of which had been captured from the Dervishes or the Turks, or bought from Arab merchants. The sword is not a Shilluk weapon, and it is probable that they were produced on this occasion to express the [177 648] anti-Dervish nature of the ceremonies, an attitude of mind which was emphasized by the Shilluk songs of hate against the Dervishes, which on this day and later were sung at frequent intervals. It is difficult to say why the funeral dance of the *reth* has associations with their struggles with the Dervishes, but it may be connected with those Shilluk *reths* who were killed in battle, hanged or died in captivity. The dances are public, and, apart from the funereal aspect of the ceremonies, the defensive unity of the tribe against outside aggression must be made apparent. The tribe is without a *reth*, who is the symbol of their unity, and such occasions call for a dramatization of their co-operation against external enemies. Those who had no swords carried millet stalks, which they plucked from the fences in the village.

At four in the afternoon, the Kwanyikir, after they had set up the drums, (Note 5), walked in procession round them in an anti-clockwise direction, while the dancers began to collect in the centre of the village. After a short interval, a white bull was speared, and the carcase was handed over to the Kwanyikir as a reward for their service. The